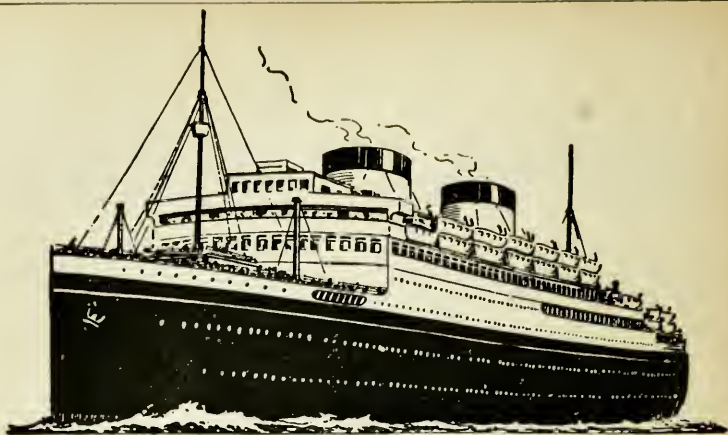


Millennial Star



Conference Session at Sheffield

A new chapel was dedicated. (See page 370)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

For it is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10: 20

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THIS WEEK'S COVER—

A photograph of Elder Joseph Fielding Smith, of the Council of the Twelve, taken during his dedicatory speech at the new Sheffield Chapel during the mission-wide conference at Whitsuntide, is shown on the cover of this week's STAR.

For a general conference synopsis, see page 370.

IN THIS ISSUE—

A discussion of the meaning of and difference between "grace" and "faith." See page 373.

A touching story of a battle fought and won in the soul of a shy, timid, but courageous old lady. See page 378.

An announcement of the general release of "The Miracle of Salt Lake." See page 383.

The Fifth Annual Mission-Wide M.I.A. Conference

By ELDER THORNTON Y. BOOTH



Above: The Handiwork Exhibit
Below: The Combined Gleaner
Choruses, with Dr. Ray M. Russell.

ONCE more the conference-time activities have rolled in upon us, swirled merrily for those three glorious days, and retreated, leaving behind a residue rich in memories of associations, of competitions, of spiritual instruction. A residue which, properly used, will provide a foundation for increased building toward a fuller life.

The fifth annual mission-wide M.I.A. conference was a success in every way. The remark has been heard that it seems impossible after attending any conference to think that the one next year could be better, and yet so far it has been that way. Each conference gives something which makes it a little better

than the last and which at the same time helps to prepare for better gatherings of the future.

Following is a brief summary of the 1939 conference at Sheffield:

SATURDAY, MAY 27th

At 9:00 a.m. official registration opened, although early comers had been getting their lodge assignments since noon of the day before. At the chapel there were on display the Gleaner Books and Bee Hive Honeycomb Books, arranged by Sisters Agnes P. Wallace, Edith G. Rees, and the exhibits committee; a Genealogical display arranged by Elder Max W. McKeon, mission Genealogical supervisor; and an exhibit of the handiwork of Sheffield Boy Scouts, arranged by Mr. George E. Lloyd.

At 1:00 p.m. an exhibition baseball game was played by two missionary teams, the Rochdale Greys defeating the All Stars by a count of 4-2.

At 2:30 the opening session of conference was held at Sheffield Chapel, with Dr. Ray M. Russell, mission Y.M.M.I.A. president, in charge. M Men speakers and Gleaner Choruses vied for honours. Three different subjects were listed for the speeches, each of which was discussed by at least one speaker. The talks showed fine preparation and no little practice in public speaking.

"Bird Songs at Eventide," by Eric Coates, arranged by Lucas, was the Gleaner Chorus number this year. The song was a difficult one in many respects, and the way it was sung was a compliment to the diligent practice of the choruses and the work of the directors.

While this meeting was in progress, a missionaries' sports competition was held, giving the elders and lady missionaries a chance to demonstrate their prowess on the athletic field.

Following the first conference tea, there was a gala M.I.A. dance at the Brightside Co-operative Society Ballroom, with the Millennial Chorus providing variety numbers during the evening. While the dance was in progress, in an adjacent room was a table tennis tourney, the final match of which was played in the main hall. Herbert Bailey was master of ceremonies and Elder Donald L. Johnson was in charge of the table tennis.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

June 13th, 1837:—Four of the missionaries called to open the British Mission left Kirtland, Ohio, on the start of their long journeys. The group consisted of Elders Heber C. Kimball, Orson Hyde, and Willard Richards, and Joseph Fielding, who held the office of priest.

June 14th, 1801:—Heber C. Kimball was born in Sheldon, Vermont. It is interesting to note that his life closely paralleled that of Brigham Young. Born less than two weeks after President Young, and in the same state, he was ordained an apostle on the same day, and many were the trials and hardships that these two met and overcame working together. Until the day of his death, in 1868, Heber C. Kimball remained an outstanding servant in the work of the Saviour.

June 14th, 1840:—The Ban Green and Gadfiel Elm Conference, in Worcestershire, was organized by Apostle Wilford Woodruff. It included twelve branches, and was the first conference established in Britain.

June 14th, 1850:—The Gospel was taken to Denmark, the mission being opened by Apostle Erastus Snow and Elders John E. Forsgren and George P. Dykes.

June 18th, 1888:—Elder Joseph Dean, accompanied by his wife and child, arrived at Samoa and began preaching the Gospel to those people.

June 18th, 1879:—Elder Stephen L. Richards, of the Council of the Twelve, was born at Mendon, Cache County, Utah. Elder Richards has served as an Apostle in the Church for more than 22 years.

SUNDAY, MAY 28th



Above: Crowd leaving the Chapel

Below: A Runner hits the tape

At 8.30 a.m. a capacity crowd met in the new Sheffield Chapel for a testimony meeting. Although the time was limited, and only a comparatively few had the opportunity of standing on their feet, yet there was a fine spirit enjoyed by all who attended.

Immediately following this meeting, the dedicatory services for the Chapel were held, with Mission President Hugh B. Brown presiding, and President George H. Bailey of Sheffield Branch conducting. Speakers were President Bailey, Sister Jessie Evans Smith, Elder Mark P. Hammond, supervising elder of Sheffield District, and Elder Joseph Fielding Smith of the Council of the Twelve. Elder Smith delivered greetings of love

and good will from the First Presidency, expressed commendation for the accomplishment of gaining the new chapel, and offered a prayer, dedicating the building to the worship of the Lord by "all who assemble here in a spirit of faith and in a spirit of prayer and worship."

Musical selections for the programme were given by Brother Melvin Dunn, of Birmingham District; the Millennial Chorus; Sister Gwendoline Silsbury, of London District; and Sister Jesse Evans Smith.

There were 553 people who crowded inside to listen to this service, and approximately 150 more were enabled to hear by means of an amplifier placed outside the building.

The Sunday afternoon meeting was held at 2.30 in the Coliseum Cinema, with President Brown presiding and conducting.

At this meeting the theme of the conference, "Peace, Purpose and Power through Applied Christianity," was discussed in talks by Supervising Elders John A. Shaw of Irish District, Paul L. Badger of Scottish District and David S. King of London District. Dr. Ray M. Russell, who is soon to leave for America, gave a farewell address. Sister Margaret Wallace, of London District, introduced the 1939-40 M.I.A. slogan, which is found in Matthew, 22: 37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

(Continued on page 380)

Christ, The Saviour

By ELDER NEPHI JENSEN

CONDENSED FROM A RECENT ADDRESS

WHAT is the highest thing the human soul can attain? If you should ask Buddha this question he would tell you that Narvana is the highest state of man. And if you should ask him, "What is Narvana?" he would say, "It is that serene state of soul in which there are no distracting or tormenting desires." If you should ask Aristotle, he would tell you that reason is the highest function of man; and that the perfection of reason is the highest attainment of man. If you should ask the greatest of all Teachers, He would tell you that salvation is the greatest of all accomplishments.

But what is salvation? This is one of the most perplexing of all theological questions. Most people think of salvation as a sudden escape, from hell or a condition of eternal torment into a place called heaven, occurring at the instant of death. But the divine Master had no such grotesque conception of the eternal emancipation of souls. He thought of salvation as a most vital here and now affair.

The most beautiful definition of salvation is found in the conversation of the Master with a group of believing Jews. To this company of converted Jews, Jesus said, "If ye continue in my word—ye shall know the truth and the truth shall make you free."

The Master's implication that these Jews had been in bondage provoked their indignation; and they retorted, "We be Abraham's seed and we were never in bondage to any man."

It is quite evident that these Jews had no idea of what Jesus was talking about. They thought He was speaking of freedom in the sense of political liberty. So Jesus attempted to give them some idea of real bondage. He answered their haughty claim by saying, "Whosoever committeth sin is the servant of sin."

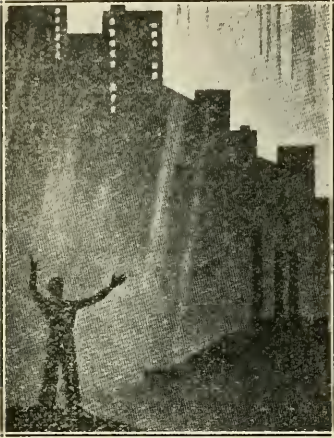
In this simple sentence Jesus describes the most deadly effect of wrongdoing. The most damaging result of sin is not that it loses for one his standing in the community, nor even that it gives offence to God. The most deadly effect of sin is that it enslaves the soul. The most terrible effect of the impure thought is that it makes the soul a slave to impurity. The most baneful effect of the hateful thought is that it makes the soul a slave to hatred.

After Jesus had referred to this deadliness of soul slavery, He said, "Whosoever, therefore, the son of man maketh free is free indeed."

These two words, "free indeed," are two of the most significant in the Bible. They describe the highest state of the soul.

What does it mean to be free indeed? It means to be free from the tyranny of the foes that enslave the soul. Those foes are, ignorance, sin, sickness and sorrow. Every human

being is, to some extent, in the darkness of ignorance in regard to the most vital things pertaining to life and eternal destiny. Every human being is, in a degree, enslaved by sinful desires. Almost everybody is at times afflicted in their bodies; and everyone is more or less tormented by the sorrows of the heart.



To be free indeed means to be lifted out of the darkness of ignorance up into the beautiful light of truth; to be emancipated from the enslaving power of sin; to be healed of all one's afflictions; and to have "plucked from the memory" every "rotted sorrow."

It is significant that Joseph Smith, the prophet of the new day of spiritual development, had the same conception of salvation that Jesus had. In one of his profound discourses, Joseph Smith said, "To be saved means for a man to be placed beyond the power of all his enemies."

One has been placed beyond the power of his real enemies when he has risen triumphantly above the enslaving power of ignorance, sin, sickness, and sorrow.

It is most remarkable that one of the greatest of our present day scientists holds the same conception of the highest attainment of intelligent beings as was entertained by the Christ and Joseph Smith. Dr. Arthur Compton, who won the Nobel prize in physics a few years ago, in speaking of the eternal sweep of evolution, said, "The whole process of evolution can be seen as moving in the direction of the production of intelligent personalities with freedom of will."

An intelligent personality with perfect freedom of will is the highest type of entity in the universe. In the light of this great truth a God may be defined as an intelligent Personage who is so perfectly free that He can do just what He wills to do.

How do we obtain this perfect freedom of the soul, or salvation? This is the most vital question in the whole range of religious thought. We cannot win this supreme victory in an instant. We cannot completely conquer the foes of the soul by merely making a frantic confession of Christ, nor by having a few drops of holy water sprinkled upon our heads. Salvation comes only through eternal aspiration and righteousness. Salvation is an eternal process. In fact and in truth it is eternal progress.

Salvation cannot be won by human effort alone. This is the cardinal truth in the Christian religion that distinguishes it from a mere human philosophy. It was this vital truth that led the Master to say to those believing Jews, "Whosoever the Son of Man maketh free is free indeed."

Paul's conclusion is profoundly true. "By grace ye are saved"

through faith." But this text has been misconstrued by both Catholic and Protestant theologians. Both groups in effect turn the text around, and make it read, "By faith, ye are saved through grace." Or in other words they speak of "grace" as an active saving principle, whereas Paul makes faith the active saving principle and "grace" the source of the saving faith.

One group of theologians tell you, in effect, that the instant a few drops of baptismal water as a "channel of grace," touch the head of a dying man, "grace" goes to work and instantly and completely saves him. A later school of theologians takes issue with this idea of salvation through ordinances alone. This school goes to the extreme of teaching salvation by belief alone. They tell you that the instant a man confesses belief in Christ, "grace" goes to work and completely saves him.

Both of these conceptions are based upon a mistaken idea of the place "grace" has in the saving process. According to the profound teachings of Paul, faith in Jesus Christ is the great active eternal saving principle. What, then, does "grace" have to do with salvation? A simple story will give the answer.

A traveller, homeward bound, was compelled to cross a desert stretch. As he entered the desert, one of those blinding sand storms, characteristic of deserts, came up and completely enveloped him. He was completely blinded by the sand; and lost his way. In wandering around on the hot sands he became fatigued. In sheer exhaustion he fell to the ground and was about to expire. Then a kind-hearted man came along the way. He had a canteen containing cool, refreshing water. He placed this canteen to the mouth of the dying man, who drank deeply. Instantly new life and energy came into the body of the exhausted man. By his new-gained strength he got up and walked home.

Was this man saved by his own works or was he saved by grace? The answer to the question is obvious. Essentially and fundamentally he was saved by grace. For it was the graciousness of the good man that gave to the traveller the life-giving water that gave him strength to get up and walk home.

What the cool, refreshing water was to that dying man, faith in Jesus Christ is to the helpless soul. This faith is the very life and energy of the soul.

Now, it is through the grace of Christ we have this saving faith. For it is literally and truly through the divine mission of the Son of God, by which He revealed to the world the infinite goodness and power of God, that we have strength to believe in God, with the intensity of faith that leads to salvation.

But the faith that leads to salvation is something more vital than a mere sentimental belief. The frantic emotional confession at a revival meeting will not save a soul. The faith that saves is a robust, soul rooted conviction that the law of God is the supreme law of life. This kind of faith leads to obedience to the laws of God; and the continued righteousness that perfects character and ennobles the soul.

(Continued on page 383)

THURSDAY, JUNE 15, 1939

EDITORIAL

An Apostle And A Conference

FOR one year the saints of Britain have been looking forward to the mission-wide conference scheduled for Sheffield May 27th, 28th, 29th. It came, was a glorious success and is now history.

All who were fortunate enough to attend were conscious of a re-charging of their spiritual batteries. They now have a new grasp, leading to a higher reach in their search for truth.

Since the time when Jesus discoursed to the crowds on the hills and shores of Galilee where he bound his disciples into fellowship, the value of assemblage has been recognized. Faith demands fellowship if it is to become vital. Growth requires nourishment. The goodness that ceases to grow ceases to be good. Converse with like-minded persons confirms though it may modify one's beliefs.

The Spirit Of All Is Expressed In Each

IN conventions, conferences, and meetings, through the spirit of fellowship and mutual interest, each contributes to all and the spirit of all is expressed in each. The religion of Jesus was not intended to be a solitary affair. Men must come together if they would express their faith in works. Faith is enriched and made more stable by fellowship.

Conferences are established institutions in the Church. In branches, no matter how small, regular conferences are held where the business of the branch is transacted and where district and mission authorities instruct the members and hear reports of their activities. Twice yearly, each district has its conference with ever increasing profit; and once each year a mission-wide convention is held.

Semi-annual conferences of the Church at large are held in Salt Lake City, in April and October of each year, where tens of thousands assemble to hear the report and receive the instruction of the general authorities of the Church.

A Member Of The Council Of The Twelve

THE Saints and friends of the British Mission were fortunate this year in having a member of the Council of the Twelve Apostles in attendance. Joseph Fielding Smith was the official representative of the First Presidency, who in addition to dedicating the Sheffield Chapel, gave timely and inspirational talks to those assembled in Sheffield as well as in the London and Scottish District conferences.

Elder Smith, through a lifetime of devoted service and study, has become one of our best informed men on the history and doctrines of the Church. All were delighted with his visit. His words will live long in the memories of the British Saints.

The musical contributions of Sister Jessie Evans Smith were a delight and inspiration to all. Sister Smith, who is a soloist of international fame, has the added charm of a fine personality, sweetened by willingness and affability and a desire to serve. She has endeared herself to all who were fortunate enough to hear her sing.

All May Participate

WHILE these conventions were originally given over chiefly to the M.I.A., they have grown into a mission-wide activity in which all may participate. Perhaps hereafter other organizations will be asked to take a more active part.

Much credit is due to those who were directly responsible for arranging the various programmes, the tryouts in speech and song, the activities in sports, the ball and concert, the drama, as well as the inspirational Sunday services. In each and all of the activities there was evidence of thoughtful preparation, efficient leadership and willing participation.

The arrangements for lodgings, meals and refreshments were better than ever before and not of least importance there was no deficit as in former years.

The largest crowd that has assembled was present and was representative of all the districts in the mission. From Wales there came a char-a-banc with a loyal and enthusiastic group who carried back with them the prize trophy of the convention. From Ireland many young people found it possible to be present and the Keep Fit Girls delighted all who saw them. From Scotland too there was a large delegation, and they reached a high point of efficiency in athletics and other activities. From all the districts in England there was keen interest, active participation and loyal support.

Make It The Best Convention In Mission History

THE selection of Edinburgh, Scotland, as the next convention city meets with general approval and already preparations are underway to make it the best convention in the history of the British Mission. We hope to have new and interesting features possibly including sight-seeing tours, and picnics on one of the famous Lochs of Bonnie Scotland. We dare to hope that it may be possible for some member of the First Presidency to be with us on that occasion.

Through the STAR the mission authorities express grateful thanks to those who contributed to the success of this great conference. We cannot mention the names of all those to whom we would express our thanks but each one who came made some contribution and all who came were blessed for coming.

The theme of the conference, "Peace, Purpose, Power Through Applied Christianity," was discussed by various speakers. We hope all Latter-day Saints in Britain will apply the principles of Christianity in their lives and achieve the power which the Master promised to all who would comply with the requirements of the Gospel which will bring to them that peace for which all men of good will are seeking. Good-by Sheffield, on to Edinburgh!—HUGH B. BROWN

Answered

A TRUE STORY

By FERN J. B. RUSSON

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

A SLIM little lady with a halo of wavy grey hair and a shy, sweet face sat on the back row in the cozy Relief Society room. She always sat there, as her retiring nature demanded just such a place. She was an earnest member, and as a visiting teacher had many a day trudged through heat of sun and cold of snow and wind to carry comforting words into a bereaved home. Many a night she had stood faithfully near a weary mother, worn with anxious hours of waiting and watching over a sick child.



"... bent in sorrow over the new-made grave..."

But she was so shy. Timidity always conquered when she felt an urge to arise and give voice to the testimony that lay deep and sincere in her heart. Timidity nearly ruined her joy every time the idea struck her that the Sister in charge might call on her to offer the opening prayer. And if such a calamity passed her by, she would sit in fear until someone else had been called to pronounce the benediction.

But as the years went by and her anxieties had proved groundless, she gained a slight degree of assurance that she needn't worry.

One day when she really didn't happen to be thinking about it, she was startled by the softly spoken words, "Sister Silver, will you offer the opening prayer for us, please?"

She sat for an instant, stupified. Then, quickly sensing the silence hanging on her response, she said slowly and in a low tone, "I'd rather not. I'm sorry."

Some one else answered the repeated request and nothing was said about the refusal. Apparently, it was only what almost anyone there would expect from shy, sweet Sister Silver.

But down in the heart of the little lady in the back row, there was turmoil, chilling her, reproving her. "Anna May Silver, why did you do that?" chided a voice within her. "Where is your testimony? What has become of your faith—the faith left to you as a heritage from your pioneer parents and strengthened by your activities in this organization? Really, you ought to be ashamed." And she was ashamed.

"You ought to arise and apologize before this group," continued her prompter, "and tell your president she didn't deserve that answer from you."

These darts and more pricked her soul. She prayed a deep, silent prayer, "Lord in Heaven, forgive my weakness and my refusal. Truly, Lord, I repent and plead for Thy help in this my hour of great need."

Presently Conscience, whose stern voice first aroused her, was silent. Only Faith and Courage came to meet her and each took one of Anna May's hands in her own warm ones. Faith looked firmly into her eyes and said, "Your mother bent low in sorrow over the new-made grave of her first-born somewhere out there amid the stones and the storms of Wyoming. She offered a prayer, 'Lord, I do thank thee for the sweetness this little one has brought into my life. And now wilt Thou watch over his grave and keep his spirit safe with Thee? I thank Thee for the other child given to me and for others that may yet be given. Help me, Lord, to ever praise Thy wisdom and trust in Thy kindness.'"

Courage said, "Anna May, your father and his companions faced a band of howling hideous savages to protect the homes where you and dozens of other helpless infants slept, and by the magic of their daring and strength, turned their enemies back in terror." Anna May thought, "And I can stand before my Sisters and give thanks for my blessings and theirs," and a new feeling of strength filled her being.

When she emerged from her introspection, she found the President looking at her with kind, understanding eyes that bore no trace of rebuke and that saw in her face traces of a new emotion she had never before noticed.

And now, miracle of miracles, Anna May knew she wanted to pray. She actually wished the President would ask her again. But how was the President to know? She couldn't ask for the privilege could she? But she turned a hopeful glance toward her leader.

Only parts of the lesson here and there did Anna May grasp as she glanced up more often from her lap. And only a thought now and again did the President gather as her eyes wandered increasingly often in Sister Silver's direction.

No one noticed the silent drama being enacted during the peaceful progress of the meeting. No one knew that in the heart of the one there was deep, sincere repentance and a yearning for another chance. And no one knew that in the heart of the other there was simple, divine inspiration that bade her overlook the refusal and read the message written on the pale face in the back row.

At length the lesson ended. It had been beautiful; but not less beautiful was the spirit that had turned a timid refusal into a desire to be asked to pray. The closing song, "Prayer is the Soul's Sincere Desire," was sung by the Sisters. Then the President said, "Sister Silver, will you offer the benediction, please?"

The words that fell from Sister Silver's lips in humility and fear, were laden with gratitude, sincerity, and strength. And while some wondered—and still wonder—others realized that a battle had been fought and won in the heart of the little lady in the back of the room.

THE FIFTH ANNUAL MISSION-WIDE M.I.A. CONFERENCE*(Continued from page 372)*

Elder Smith, as concluding speaker, stated that civilization in some respects has failed, as evidenced by the wars and preparation for war. He pointed out that the nations of the world which are considered Christian are the ones prominent in making war preparations today. In reference to the theme, he emphatically stated that Christianity cannot be Christianity until it is applied. Elder Smith also issued a solemn warning against the evils of liquor and tobacco, which he declared

are of as great or greater a menace to civilization than war, and made an appeal for cleanliness of life.

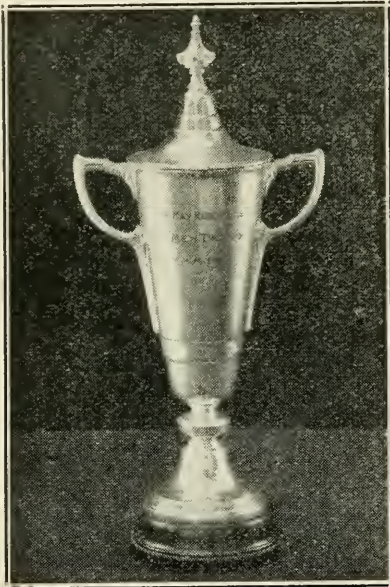
Musical items were given by Sister Muriel Hunter, of Birmingham District, Sister Smith and the Millennial Chorus.

Following this meeting a moving picture of scenic Western America was given by Mr. Frank Wise of London, who had taken the pictures on a trip which he made to the country last year.

At 7.30 members and friends again gathered at the Coliseum Cinema for the concluding Sunday session. President Brown was in charge, and he introduced as speakers Elders Marvin J. Ashton and Orlando S. McBride, who continued the theme of the conference, and bore testimony, as missionaries leaving their mission labours, to the divinity of the work in which they

had been and were still engaged. President Brown then addressed the congregation. He made an appeal for a fair study of the claims of Mormonism, pointing out that God's way, down through history, has never seemed to be man's way of doing things, and that revelation from Heaven cannot be judged by the worldly circumstances which accompanied its coming forth. He showed the fulfillment of the prophecy of Daniel, and bore testimony that the "stone cut from the mountain without hands," the kingdom of the Lord, is even now rolling forth, and will ere long consume all other kingdoms.

Elder Smith, the final speaker, endorsed all that had been said previously at the conference sessions. He then discussed the Book of Mormon, its coming forth and its place as a new witness, and bore a fervent and impressive testimony of the



The New Russell Cup

Welsh District will keep it a year.

divinity of the message being given and the work being done by the Church of Jesus Christ of Latter-day Saints.

The Millennial Chorus and Sister Smith provided the musical numbers during this session.

Both afternoon and evening meetings were well attended, the former having approximately 900 present, and the latter drawing a crowd of nearly 1,200.

MONDAY, MAY 30th

At 9.15 a.m. the general M.I.A. leadership meeting was held, with Dr. Russell in charge. Talks were given by Dr. Russell and Sister Agnes P. Wallace, the mission M.I.A. presidents, and by Elder Aldon J. Anderson, Y.M.M.I.A. executive secretary.

A music institute was conducted by Elder Lowell M. Durham, who gave several valuable suggestions to choristers, and delivered a short talk on the place of music in worship.

Following this, the combined Gleaner Choruses, led by Dr. Russell, sang the contest song, and then the time was turned over to discussion of questions and problems.

Following this came the presentation of achievement awards to the district supervisors by the Mutual Presidents and by Sister Edith G. Rees, mission Beekeeper.

A brief talk was given by Sister Zina C. Brown, adviser to the women's auxiliaries, and the programme was concluded with a demonstration by the Irish Keep Fit Girls.

In the afternoon the mission sports' competition was held, M Men, Gleaners and Bee Hive Girls competing in district groups. The display was a credit to the principles of health given by the Church, and to the diligence of each individual participant. Ideal weather contributed to make this one of the finest competitions yet held.

The farewell conference tea was held at Woolworth's cafeteria, which had a public address system so that all could hear the programme. A number of farewell addresses were given by the various mission authorities and by those in charge of arrangements for the conference. The Chorus provided musical items.

The official programme was concluded with a variety entertainment at Montgomery Hall. The presentation of awards and trophies was made here, and Edinburgh, Scotland, was announced as the place for next year's conference. The programme included two one act plays, by London and Sheffield Districts, numbers by the Millennial Chorus, a magician's performance by Mr. Albert E. Parnham, and vocal solos by Sister Jesse Evans Smith.

Thus ended the fully successful fifth annual mission-wide conference. Nearly everyone who attended left feeling that in this, anticipation had been no greater than realization.

And now, to Edinburgh. For the first time since these mission-wide gatherings began, a meeting place outside England has been chosen. Already the saints of Scotland are forming plans for the biggest yet gathering. They have a task ahead of them that will not be easy; they have a high

standard to which they must measure. But they are glad of the opportunity to be the host, and the rest of the mission is confident that they will prove fully equal to the task.

A few prognostications which we dare to hope may come true next year include the attendance of one of the First Presidency, the attendance of the mission presidents of Europe at their yearly conference, the attendance of some of the saints of Scandinavian lands, who will be but a short distance away. Many things may come to modify these tentative plans, and yet there is good reason to hope that all may come true. At least are shown some of the possibilities for continuing the march of successively better conferences. May next year's conference maintain this tradition as completely as has the one at Sheffield this year.

Following are the awards given at the conference, and various results of individual competition:

Branch and District Awards—

Russell Shield, won by Edinburgh Branch; Russell Cup, won by Welsh District; Gleaner Cup, won by Scottish District; Bee Hive Cup, won by Birmingham District.

Individual Awards—

There were 150 achievement cards presented to members of the Y.W.M.I.A., and each card represented an average of three achievements.

Elder Norman D. Southgate was presented with a medal for winning the missionaries' table tennis tournament.

There were 65 achievement cards presented to members of the Y.M.M.I.A., and each card represented an average of three achievements.

Sister Iris Barker of Leicester, and Brother John Snow of Rawmarsh, were presented books for having kept the best Gleaner and M Men records respectively during the year.

Sports Competition Results, M Men Gleaner.

100 yard dash: Wally Perry (Welsh); Cyril Warnes (Leeds); Frank Rutherford (Sheffield).

220 yard dash: Wally Perry (Welsh); William Perry (Welsh); Cyril Warnes (Leeds).

440 yard dash: Frank Weldon (Welsh); Kit Kane (Birmingham); Ronald Charles (Scottish).

880 yard run: Frank Weldon (Welsh); P. Smith (Sheffield); G. R. Birkhead (Sheffield).

High jump: Thomas Watkins (London); A. Graham (Newcastle).

Long jump: Wally Perry (Welsh); Thomas Watkins (London); Cyril Warnes (Leeds).

Shot put: Fred Laycock (Leeds); John Holton (Sheffield); Robert Harris (Leeds).

880 yard relay: Frank Weldon, H. Pulman, William Perry, Wally Perry (Welsh); Frank Rutherford, D. Walker, H. Bailey, F. Smith (Sheffield); M. Dunn, A. Thomas, A. Caine, G. Collins (Birmingham).

District totals: Welsh, 33; Leeds, 11; Sheffield, 11; London, 8; Birmingham, 4; Newcastle, 3; Scottish, 1.

Individual totals: Wally Perry, 15; Frank Weldon, 10; Thomas Watkins, 8.

Sports Competition Results.

80 yard dash: Isabel McDonald (Scottish); May Severne (Birmingham); Edith Limb (Nottingham).

Relay: Birmingham, Nottingham, Scottish.

Obstacle Race: Isabel McDonald (Scottish); Edith Limb (Nottingham); Kitty Laycock (Leeds).

High jump: Isabel McDonald (Scottish); Margaret Wallace (London); Lilly Andrews (Sheffield).

District Totals: Scottish, 40; Birmingham, 25; Nottingham, 25; London, 8; Leeds, 3.

NOTE: Beehive results were not available.

CHRIST, THE SAVIOUR*(Continued from page 375)*

The greatest need of the religious world today is the dynamic faith in Jesus Christ that purifies the heart; and leads to continued obedience to the divine law. I was profoundly impressed with this truth while conversing with a prominent Church of England Sunday School superintendent in Canada. This man was pessimistic because of the lack of spiritual power in the pulpit. I asked him if he knew the cause for this lack of power. He answered in the negative and added, "I would like to know."

"The preachers are trying to save the world without faith," I replied.

"I think that is so," he responded.

The soul-stirring faith, which is the saving power of the Christian religion, cannot be awakened by sentimentalizing about what God did in the remote past. This faith cannot be generated by fanciful portrayals of what faith wrought nineteen hundred years ago. The world needs a down to date soul-awakening faith—a fact-gripping story of what God has wrought in our own time for the enlightenment and salvation of mankind. This fundamental need is met by Mormonism.

News of the Church in the World

ANNOUNCEMENT of the general release throughout the British Isles of the short subject, "The Miracle of Salt Lake," has been made by Metro-Goldwyn-Mayer. Members and friends of the Church will be able to see this outstanding synopsis of early Mormon Pioneer history on and after June 12th, 1939, at their local cinemas.

"The Miracle of Salt Lake," which was reviewed in the *MILLENNIAL STAR* for February 16th, 1939, is based on the factual story of the Mormon people—their renowned trek to western United States and the settlement of that country. After many weeks showing on Leicester Square in London, the film is to be

given to the theatre-goers throughout the Isles. This intensely interesting production has been viewed and excellently received by millions of picture fans in Great Britain and the United States.

Recently the film company presented to the First Presidency of the Church a copy of film for the Church archives. Another prominent production company is at the present time in the process of making a full-length film using as a basis the pioneer history of the Church to be entitled "Brigham Young." This production is scheduled for completion in approximately six months.

From the Mission Field

Departing Missionaries—



Elder Thorne

Ellen Rose

Elder Cyril J. Thorne who has laboured in Norwich and Irish Districts and the British Mission Office was honourably released on Monday, June 12th, and will return to his home in Salt Lake City, Utah.

Ellen B. Rose who has laboured in Irish, Liverpool and Scottish Districts was honourably released on Wednesday, June 7th, and will return to her home in Logan, Utah.



Elder Beckstrom **Elder Larson**

Elder Clarence A. Beckstrom, who has laboured in Bristol and Manchester Districts, was honourably released on Friday, June 9th, and will return to his home in Benjamin, Utah.

Elder Gustaf L. Larson, who has laboured in Bristol and Birmingham Districts, was honourably released on Friday, June 9th, and will return to his home in Dietrick, Idaho.

Elder Richard P. Evans who has laboured in London District and the Millennial Chorus was honourably released on Friday, June 9th, and will return to his home in Shiprock, New Mexico.



Elder Evans

Elder Daniel Garn Heaton, who has laboured in Hull and Manchester Districts, being supervising elder of the former, was honourably released on Wednesday, June 14th, and will return to his home in St. George, Utah.

Elder Rodney W. Tew, who has laboured in Birmingham, Hull and London Districts, was honourably released on Wednesday, June 14th, and will return to his home in Shelley, Idaho.

Transfers—

The following transfers were made effective on Tuesday, June 6th.

Elder Robert G. Hodson from Nottingham District to the British Mission Office; Elder J. Allen Jensen from the Millennial Chorus to Irish District.

Appointment—

Elder Max W. McKeon was appointed Supervising Elder of Manchester District on Friday, June 2nd.

Doings in the Districts—

BIRMINGHAM—An excellent representation at Sheffield was accomplished by the concentrated effort and co-operation of Sparkbrook Branch members. Plans, organized several weeks ago, were carried out with a series of suppers, socials, parties and similar activities to enable as large an attendance as possible at general conference. Several members solved the transportation problem by the rental of a furniture van and camping equipment. This latter group were under the supervision of Sister Bertha Collins.

WELSH—District President Richard C. Thomas conducted a baptismal service in Sheffield Branch Chapel on Sunday, May 28th, at the conclusion of the afternoon session of conference. Sisters Violet Evans and Margaret Williams were baptized by Supervising Elder Ivan V. Miller. Sister Williams was confirmed by Brother Thomas and Sister Evans was confirmed by Elder Miller. Brother Walter E. Pulman, president of Merthyr Tydfil Branch, and Brother Albert Perry were the speakers.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsbury:**
Thriff Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

†—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

†—2.30 p.m.

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